FAITH.

FAITH.

Ann AN Puleston

EXPOSITION

Of the Apoſtle's

CREED,

From the

Holy SCRIPTURES

AND

Biſhop *PEARSON.*

by R. T.

1 Cor. 16. 13. *Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.*

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BRITISH MUSEUM

THE PREFACE TO *Parents* and *Schoolmasters.*

THE *many Proclamations against* Immorality *and* Prophaneſs, *and the erection of ſo many* Societies for Reformation *of them, are ſuch publick Declarations of the Impiety of the*

Age, that a private Perſon may, without breach of good Manners, pronounce it both miſerably Immoral *and* Prophane; *but that's a Compliment which every body is ready to paſs upon it, and tends no more to the curing the Diſeaſe, than for all the Inhabitants of a Town to cry* Fire *without bringing one drop of Water to quench their burning Houſes. There have many unhappy Circumſtances concurr'd to make us Lewd and Vicious, but thoſe are paſſed and gone, and cannot be remedied; but there is one, which if not rooted out, will certainly ſtill* keep us ſo, *and that's the publick Enemy to which no coun-*

countenance, no quarter is to be given: I mean the removing of the old Land-marks, the deſtroying the ſolid ancient Principles of Chriſtianity and Moral Vertue, and the erecting new Schemes more ſuitable to our own corrupt Intereſts, and vicious Inclinations: This is a way which propagates and perpetuates Vice by Principle, and never fails to captivate thoſe of weak Judgments and craving Appetites; for Mankind have been ever fond of Novelties, eſpecially ſuch Novelties as free them from Reſtraints: And this the Patrons of Irreligion have in all Ages been aware of, as that

which always turns to account: their Succeſs, I am ſure, is but too viſible among us, and the Diſtemper is grown ſo univerſal *that it calls loudly for a Cure.*

Now, as for thoſe of riper Years, who have ſwallowed the Bait, and give themſelves the unconfin'd deluding liberty to Think and Speak, and Practiſe juſt what themſelves ſee fitting, in defiance to all thoſe Boundaries that God and Man have ſet them, they ſeem to be too wiſe to be inſtructed, and muſt be left to the Diſcipline of the Magiſtrate, which is the only Method I know of to give them a more

a more ſober Underſtanding: But as for thoſe tender Plants that are growing up, thoſe innocent Babes, of whom the next Age muſt conſiſt, they are as yet in your hands to be form'd and model'd juſt as you ſee fitting; though it is not in your Power to reform the preſent Times, yet, in that ſenſe, the future are entirely yours: if you do but take care, in the wiſe Man's *Words, Prov.* 22. 6. To train up the children in the way they ſhould go, when they are old they will not depart from it: *If you will but take care to put the true Grounds of our moſt holy* Religion *next their Hearts,*

to let them learn what it is to be Chriſtians *early, there it will take ſuch deep root that nothing will be able to remove it.*

As to you who are the natural Parents, *ſurely I need not ſay much, to perſwade you to take care of this which is ſo much* your Duty; *for you are directly commanded by God*, Epheſ. 6. 4. To bring up your children in the nurture and admonition of the Lord: *to inſtruct them in his Commandments*, Deut. 6. 7. When you ſit in your houſe, and when you walk by the way, and when you lye down, and when you riſe up: *You are furniſhed with ſufficient*

Autho-

Authority for the doing of it, Prov. 29. 17. Correct thy ſon, and he ſhall give thee reſt, yea, he ſhall give delight unto thy ſoul: *And therefore lye under all the Obligations that can be for to regard it: You are not more obliged to feed your Childrens Bodies, than to inſtruct their Minds, and to eſtabliſh and confirm their Souls in every thing that's Good and Vertuous: And your neglect of this ſo neceſſary a Duty, does not only, as much as in you lies, tend to the utter Ruin and Deſtruction of your Children, but involves your ſelves in ſuch a Sin, as you muſt moſt certainly reckon for, at the great and ter-*

terrible Day of Accompts, when Jeſus Chriſt *ſhall come* to judge both the Quick and the Dead.

As to you who are the Patres Conſiliis, *the Maſters and Inſtructors of Children, you have at all times been eſteem'd, as you really are,* the Truſtees *of the Publick; the infuſing of good Principles into thoſe under your care being as eſſential a part of your Buſineſs as the teaching Grammar: The ancient and preſent* (a) *Con-*

(a) Ludimagiſtri doceant *fidei Catholicæ conſona,* nec ſinant Scholaſticos contra eam ſentire. *Lindw.* lib. 5. tit. 4. Anno. 1408. *Vide* Reform. Leg. Eccleſ. (*Anno* 5^to *Ed.* 6.) p. iii. Qu. *Eliz.* Injunctions (*Anno* 1559.) Art. 41. 42. The Canons 1603, Can. 79.

Conſtitutions of the Church, make you ſuch, and enquire of you *accordingly; and you your ſelves cannot but be ſenſible of the mighty Truſt repoſed in you, and the great advantages you have of doing inexpreſſible Service, by a juſt and conſcientious performance of it.*

You muſt undoubtedly have obſerved with what audacious inſolence our moſt Holy Faith has been of late publickly libell'd, and been endeavour'd to be turn'd into Ridicule; with what ſcorn and contempt ſome of the moſt ſacred and tremendous Myſteries of it, have been treated by the ſlovenly Performances of ſome Grace-

Graceleſs and Witleſs Wretches; *and therefore will not think it ſtrange, that you are put in mind to be upon your Guard, in that part which is thus* rudely *aſſaulted: Upon ſuch occaſions we are certainly,* Jude 3. To contend more earneſtly for the faith once delivered to the ſaints, *and to endeavour, by the beſt Methods we can,* Eph. 6. 16. To quench all theſe fiery darts of the wicked: *You have noble Opportunities for the doing of it, if you are but ſo fortunate as to light upon* a juſt Method, *which I am far from pretending to preſcribe; but I here lay before you, what I take*

take to be, one of the moſt pertinent, ſignificant, and comprehenſive Explications of the Faith of a Chriſtian, *that any Language affords; the compendious* Paraphraſe *upon each Article, being* Verbatim *in the Words of* the moſt accurate and learned Biſhop *PEARSON, and the Scriptures, ſuch as confirm the* Paraphraſe, *and ſuch as the* Canon *requires you ſhould inſtruct your* Scholars *in, and therefore I preſume not foreign to your purpoſe. If Children, as they are ſent out into the World, had this Expoſition well riveted in their Heads and Hearts, it would much leſſen the Harveſt of our mo-*

modern Scepticks, and be, with God's Bleſſing (in my opinion) a more than probable means of preventing ſuch miſerable Inundations of Infidelity *for the future.*

May God Almighty proſper your Endeavours, and give both you and me a right Underſtanding in all things.

R. T.

A N

AN EXPOSITION OF THE CREED.

Queſtion.

WHat did your Godfathers and Godmothers promiſe for you when you were baptiſed?

Anſwer.

They promis'd, among other things, that I ſhould *believe* all the Articles of the Chriſtian Faith.

Queſtion.

Which are thoſe Articles of the Chriſtian Faith, which they promiſed you ſhould believe?

Anſwer.

Thoſe which are contained in that brief Summary, call'd the *Apoſtles Creed.*

Queſtion.

Let me hear you repeat that Creed?

Anſwer.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt his only Son our Lord, who was Conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, was Crucified, Dead and Buried, He deſcended into Hell; the third Day he roſe again from the Dead, he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty; from thence he ſhall come to judge the Quick and the Dead.

I believe in the Holy Ghoſt; the Holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body, and the Life everlaſting. Amen.

Queſtion.

Very well: Pray will you now explain to me, as clearly and diſtinctly as you can,

can, What it is you mean, when you ſay thoſe Words, I believe?

Anſwer.

I mean thus much: That altho' thoſe things, which I am ready to affirm, be not apparent to my Senſe, ſo that I cannot ſay I ſee (*a*) them; altho' they be not evident to my underſtanding of themſelves, nor appear unto me true by the vertue of any natural and neceſſary Cauſe; ſo that I cannot ſay I have any proper Knowledge or Science of them: Yet being they are certainly contained in the Scriptures, the Writings of the bleſſed Apoſtles and Prophets; being thoſe (*b*) Apoſtles and

(*a*) *Heb.* 11. 1. Faith is the ſubſtance of things hoped for, the evidence of things *not ſeen.*

(*b*) *John* 14. 26. The Comforter which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. *John* 16. 13. When the Spirit of truth is come he will guide you into all truth.

(*c*) Prophets were endued with miraculous Power from above, and immediately inſpired with the Holy Ghoſt, and conſequently what they delivered was not the word of Man but of God himſelf; being God, is of that univerſal *(d)* Knowledge, and infinite Wiſdom, that it is impoſſible he ſhould be deceived; of that indefectible *(e)* Holineſs, and tranſcendent Rectitude, that it is not imaginable

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(*c*) 2 *Pet.* 1. 21. For the Propheſie came not in old time by the will of Man: but holy Men of God ſpake as they were *moved by the Holy Ghoſt*. *Heb.* 1. 1. God, who at ſundry times, and in divers manners, ſpake in time paſt unto the Fathers by the Prophets.

(d) 1 *Sam.* 2. 3. The Lord is a God of knowledge. *Pſal.* 147. 5. ----His wiſdom is infinite. *Heb.* 4. 13. Neither is there any Creature that is not manifeſt in his ſight: but all things are naked and opened unto the eyes of him with whom we have to do.

(*e*) *Deut.* 32. 4. ----A God of truth, and without iniquity; juſt and right is he. 1 *Pet.* 1. 16. It is written, be ye holy, for I am holy. *Pſal.* 145. 17. The Lord is righteous in all his ways, and holy in all his works.

ginable he ſhould intend to deceive any Man; and conſequently what he hath delivered for a Truth muſt be neceſſarily and infallibly true; I readily and ſtedfaſtly aſſent unto them as moſt certain Truths, and am as fully and abſolutely, and more concerningly perſwaded of them than of any thing I ſee or know. And becauſe that God, who hath revealed them, hath done it not for my benefit only, but for the advantage of others; nor for that alone, but alſo for the manifeſtation of his own Glory; being for thoſe ends he hath commanded me to *(f)* profeſs them, and

(f) *Rom.* 10. 9. If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine Heart that God hath raiſed him from the dead, thou ſhalt be ſaved. *Mat.* 10. 32. Whoſoever ſhall confeſs me before men, him will I confeſs alſo before my Father which is in Heaven. *Luke* 9. 26. Whoſoever ſhall be aſhamed of me and my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and in his Father's, and of the holy Angels.

hath promiſed an eternal reward upon my profeſſion of them; being every particular Perſon is to expect the juſtification of himſelf, and the Salvation of his Soul, upon the condition of his own Faith: As with a certain and full perſwaſion I aſſent unto them, ſo with a fixed and undaunted Reſolution I will profeſs them; and with this Faith in my Heart, and Confeſſion in my Mouth, in reſpect of the whole body of the Creed, and every Article and Particle in it, I ſincerely, readily, reſolvedly ſay, I believe.

Queſtion.

What do you mean when you ſay, I believe in God?

Anſwer.

When I ſay I believe in God, I underſtand, That foraſmuch as by all things created, is made known the *eternal Power and Godhead*, Rom. 1. 20. and the dependency of all limited Beings infers an infinite and independent Eſſence: Whereas, all things are

for

for ſome end, and all their Operations directed to it, altho' they cannot apprehend that end for which they are, and in proſecution of which they work, and therefore muſt be guided by ſome univerſal and overruling Wiſdom; being this Collection is ſo evident, that all the Nations of the Earth have made it; being God hath not only written himſelf in the lively Characters of his Creatures, but hath alſo made frequent pateſactions of his Deity, by moſt infallible Predictions, and ſupernatural Operations; therefore I fully aſſent unto, freely acknowledge, and clearly profeſs this Truth, That **there is a God.**

Again, being a prime and indepen-dent Being, ſuppoſeth all other to depend, and conſequently no other to be God; being the intire Fountain of all Perfections is incapable of a double *Head*, and the moſt perfect Government of the univerſe ſpeaks the ſupreme Dominion of *One* abſo-

lute Lord; hence do I acknowledge, that God to be but (*g*) *one*, and in *this unity*, or rather *ſingularity* of the Godhead, excluding all actual or poſſible multiplication of a Deity, **I believe in God.**

Queſtion.

What do you underſtand when you ſay you **Believe in God the Father?**

Anſwer.

As I am aſſured that there is an infinite and independent Being, which we call *a God*, and that it is impoſſible there ſhould be more Infinities than one, ſo I aſſure my ſelf that this *one God* (*h*) is the *Father* of all things, eſpe-

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(*g*) *Deut.* 4. 35. Unto thee it was ſhew'd, that thou mighteſt know that the Lord he is God; there is none elſe beſide him. 1 *Cor.* 8. 4. We know that an Idol is nothing in the World, and that there is none other God but *one*. *John* 17.3 This is life eternal, that they might know thee *the only* true God. *Deut.* 6. 4. Hear, O Iſrael, the Lord our God is *one* Lord.

(*h*) 1 *Cor.* 8. 6. To us there is but one God *the Father*, of whom *are all things*.

eſpecially of all (*i*) Men and (*k*) Angels, ſo far as the meer act of Creation may be ſtiled Generation; that he is Father yet, and in a more peculiar manner, the *Father* of all thoſe whom he (*l*) regenerateth by his Spirit, whom he (*m*) adopteth in his Son, as *Heirs* and *Co-heirs* with him, *Rom.* 8. 17. whom he crowneth with the reward of an eternal Inheritance in the Heavens. But beyond, and far above all

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(*i*) *Mal.* 2. 10. Have we not all one *Father?* hath not one God created us?

(*k*) *Heb.* 12. 9. The *Father* of Spirits. *Job* 38. 7. When the morning ſtars ſang together, and all *the Sons of God* ſhouted for joy.

(*l*) *Jam.* 1. 17, 18. — The *Father* of lights ——who of his own will *begat* us with the word of truth. *Epheſ.* 2. 10. ——For we are God's workmanſhip, created in Chriſt Jeſus unto good works. 1 *Pet.* 1. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath *begotten us again* unto a lively hope, by the Reſurrection of Jeſus Chriſt from the Dead.

(*m*) *Epheſ.* 1. 5. Having predeſtinated us unto the *adoption* of children by Jeſus Chriſt to himſelf. *Rom.* 8. 15. Ye have received the ſpirit of *adoption*, whereby we cry, Abba, Father.

all this, beſides his general Off-ſpring and peculiar People, *to whom he hath given power to become the ſons of God*, Rom. 8. 14. I believe him the (*n*) Father, in a more eminent and tranſcendent manner, of one ſingular and proper (*n*) Son, his (*o*) own, his (*p*) beloved, his only begotten Son; whom he hath not only begotten of *the bleſſed Virgin*, by the coming of the Holy Ghoſt, and the over-ſhadowing of his power; not only ſent with ſpecial authority as the King of *Iſrael*; not only rais'd from the dead, and made Heir of all things in his Houſe,

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(*n*) 2 *Cor.* 11. 31. The God and *Father of our Lord Jeſus Chriſt.*

(*o*) *Rom.* 8. 32. He that ſpared not his *own Son.*

(*p*) *Mat.* 3. 17. This is my *beloved* Son, in whom I am well pleaſed. *John* 1. 18. No Man hath ſeen God at any time; the *only begotten Son* which is in the boſom of the Father, he hath declared him, *John* 3. 16. God ſo loved the world that he gave his *only begotten Son.* 1 *Joh.* 4. 9. God ſent his *only begotten Son* into the world that we might live through him,

Houſe, but antecedently to all this, hath begotten him by way of eternal Generation in the ſame Deity and Majeſty with himſelf: By which Paternity, coæval to the Deity, I acknowledge him always *Father* as much as always God. And in this relation I profeſs that eminency and priority, that as he is the *original Cauſe* of all things, as created by him, ſo is he the *Fountain* of the Son, *begotten* of him, and of the Holy Ghoſt proceeding from him.

Queſtion.

What do you mean when you ſay, **I believe in God the Father Almighty.**

Anſwer.

As I am perſwaded of an infinite and independent Eſſence, which I term a God, and of the myſtery of an eternal Generation, by which that God is *a Father*, ſo I aſſure my ſelf that *Father* is not ſubject to infirmities of Age, nor is there any weakneſs attending on *the Ancient of Days*, Dan.

Dan. 7. 9. but on the contrary, I believe (*q*) Omnipotency to be an eſſential Attribute of his Deity, and that not only in reſpect of (*r*) operative and active Power, but alſo in regard of Power (*s*) Authoritative, in which I muſt acknowledge his antecedent and eternal Right of making what, and when, and how he pleaſed, of poſſeſſing whatſoever he maketh by direct (*t*) Dominion, of uſing and diſpoſing as he pleaſeth all things

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(*q*) *Rev.* 4. 8. Holy, holy, holy, Lord God *Almighty*, which was, and is, and is to come.

(*r*) *Iſai.* 45. 12. I have made the Earth, and created Man upon it; I, even my hands have ſtretch'd out the heavens, and all their hoſt have I commanded.

(*s*) *Deut.* 10. 17. The Lord your God is God of Gods, and Lord of Lords.

(*t*) 1 *Chron.* 29. 11, 12. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all that is in the heaven, and in the earth, is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reigneſt over all

things which he ſo poſſeſſeth. This Dominion I believe moſt abſolute in reſpect of its independency, both in the Original and the Uſe or Exerciſe thereof: This I acknowledge infinite for Amplitude or Extention, as being a power over all things without exception; for (*u*) Plenitude or Perfection, as being all power over every thing without limitation; for Continuance (*w*) or Duration, as being Eternal, without End or Concluſion. Thus **I believe in God the Father Almighty.**

Queſtion.

What do you profeſs when you ſay, **Maker of Heaven and Earth?**

Anſ-

(*u*) *Jer.* 18. 6. O houſe of Iſrael, cannot I do with you as this potter? ſaith the Lord. Behold as the clay is in the Potter's hand, ſo are ye in my hand, O houſe of *Iſrael.*

(*w*) *Pſal.* 145. 13. Thy kingdom is an *everlaſting* kingdom, and thy dominion endureth *throughout all generations.* *Exod.* 15. 18. The Lord ſhall *reign for ever and ever.*

Anſwer.

I do truly profeſs, That I really believe and am fully perſwaded, that both *Heaven and Earth*, and all things contained in them, have not their Being of themſelves, but were (x) *made* in the beginning; that the manner by which all things were made was by mediate or immediate Creation; ſo that antecedently to all things beſide, there was at firſt nothing but God, who produced moſt part of the World merely out of (y) nothing, and the reſt out of that which was formerly made of nothing. This I believe was done by the moſt free and voluntary Act of the Will of God, of which no Reaſon can be alledged,

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(x) *Exod.* 31. 17. In ſix days the Lord *made* heaven and earth. *Acts* 17. 24. God that *made* the world and all things therein, ſeeing that he is Lord of heaven and earth.

(y) *Heb.* 11. 3. Through Faith we underſtand that the Worlds were framed by the word of God, ſo that things which are ſeen were not made *of things which do appear.*

alledged, no Motive aſſigned but his Goodneſs; performed by the determination of his (z) Will at that time which pleaſed him. I acknowledge this God, Creator of the World, to be the ſame God (a) who is the Father of our Lord Jeſus Chriſt: And in this full Latitude, I believe in God the Father Almighty; maker of Heaven and Earth.

Queſtion.

What do you confeſs when you ſay, **I believe in Jeſus?**

Anſwer.

I believe not only that there is a God, who made the World, but I acknowledge and profeſs, That I am fully

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(z) *Epheſ.* 1. 11. He worketh all things after the counſel of *his own will.* *Rev.* 4. 11. Thou haſt created all things, and *for thy pleaſure* they are and were created.

(a) *Acts* 4. 24, 27. Lord, thou art God, which haſt *made heaven and earth,* and the Sea, and all that in them is: -----againſt *thy holy child Jeſus* whom thou haſt anointed, both *Herod* and *Pontius Pilate,* with the Gentiles, and the People of *Iſrael* were gathered together.

fully perſwaded of this, as of a certain and infallible Truth, that there was, *and is*, a Man, whoſe Name, by the miniſtry of an Angel, was called (*b*) *Jeſus*, of whom particularly *Joſhua*, the firſt of that Name, and all the reſt of the Judges, and Saviours of *Iſrael*, were but Types. I believe that *Jeſus*, in the higheſt and utmoſt importance of that name, to be the (*c*) Saviour of the World, inaſmuch as he hath revealed to the Sons of Men the (*d*) only way for the Salvation of their Souls, and wrought the ſame way out for them by

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(*b*) *Luke* 2. 21. His *name* was called *Jeſus*, which was ſo *named of the Angel* before he was conceived in the womb.

(*c*) *Luke* 2. 11. Unto you is born this day in the City of David *a Saviour*, which is Chriſt the Lord. *Acts* 13. 23. Of this man's ſeed hath God, according to his promiſe, raiſed unto Iſrael *a Saviour* Jeſus.

(*d*) *Acts* 4. 12. Neither is there *Salvation in any other*; for there is none other name under heaven given among men whereby we muſt be *ſaved*.

by the Vertue (*e*) of his Blood, obtaining remiſſion for Sinners, making reconciliation for (*f*) Enemies, paying the price of redemption for (*g*) Captives, and ſhall at laſt himſelf (*h*) actually confer the ſame Salvation, which he hath promulged and procured, upon all thoſe which unfeignedly and ſtedfaſtly believe in

 him.

(*e*) *Col.* 1. 14. In whom we have *redemption thro' his blood*, even the forgiveneſs of Sins.

(*f*) *Rom.* 5. 10. For if when *we were enemies*, we were *reconciled* unto God by the Death of his Son: much more being *reconciled*, we ſhall be ſaved by his Life.

(*g*) *Mat.* 20. 28. The Son of man came to give *his life a ranſom* for many. 1 *Cor.* 7. 23. We are *bought with a price.* 1 *Pet.* 1. 18, 19. Ye were not *redeemed* with corruptible things, as Silver and Gold---- but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot.

(*h*) *Phil.* 3. 20, 21. Our converſation is in Heaven, from whence alſo we look for the Saviour, *the Lord Jeſus Chriſt:* who ſhall change our vile body, that it may be faſhion'd like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

him. I acknowledge there is no other way to Heaven, beſide that which he hath ſhewn us, there is no other means which can procure it for us but his Blood, there is (*i*) no other Perſon which ſhall confer it on us but himſelf. And with this full acknowledgment **I believe in Jeſus.**

Queſtion.

What do you underſtand when you ſay **in Jeſus Chriſt?**

Anſwer.

I do aſſent unto this as a certain truth, That there was a Man (*k*) promis'd

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(*i*) 1 *Tim.* 2. 5. There is one God, and *one Mediator* between God and Men, *the Man Chriſt Jeſus. Col.* 1. 20. *By him* God hath reconciled all things to himſelf, *by him*, I ſay, whether they be things in Earth or things in heaven.

(*k*) *Gen.* 21. 12. In Iſaac ſhall thy ſeed be called. *Gal.* 3. 16. Now to Abraham and his ſeed were *the promiſes made.* He ſaith not unto ſeeds, as of many; but as of one, And *to thy ſeed, which is Chriſt. Acts* 3. 22. *Deut.* 18. 15. *Moſes truly ſaid unto the Fathers, A prophet* ſhall the Lord your God raiſe up unto you, of your brethren, like unto me.

mis'd by God, foretold by the Prophets to be the *Meſſias*, the Redeemer of *Iſrael*, and the expectation of the Nations. I am fully aſſured by all thoſe Predictions, that the *Meſſias* ſo promiſed is (*l*) already come. I am as certainly perſwaded, that the Man born in the Days of *Herod*, of the Virgin *Mary*, by an Angel from Heaven called *Jeſus*, is that true *Meſſias*, ſo long, ſo often promiſed: That, as the *Meſſias*, he was anointed to three ſpecial Offices, belonging to him as the Mediatour between God and Man: That he was

(*l*) *Hag.* 2. 6, 7, 9. Thus ſaith the Lord of hoſts, yet once, it is a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land: And I will ſhake all nations, *and the deſire of all nations ſhall come*; and I will fill *this houſe* with glory, ſaith the Lord of hoſts. *The glory of this latter houſe ſhall be greater than the glory of the former*, ſaith the Lord of hoſts.

a (*m*) Prophet, revealing unto us the whole Will of God for the ſalvation of Man; that he was a (*n*) Prieſt, and hath given himſelf a ſacrifice for Sin, and ſo hath made an Atonement for us; that he is a (*o*) King, ſet down at the right hand of God, far above all *Principalities* and *Powers*, Epheſ.

(*m*) *Luke* 4. 17, 18, 21. And there was delivered to him the book of the prophet Eſaias; and when he had opened the book, he found the place where it was written, The ſpirit of the Lord is upon me, becauſe he hath anointed me *to preach the Goſpel to the poor*, &c. And *he began to ſay unto them*, this day is the Scripture fulfilled in your ears.

(*n*) *Pſal.* 110. 4. *Heb.* 5. 6, 10. Thou art *a Prieſt* for ever after the order of Melchizedec. *Heb.* 10. 10. By the which will we are ſanctified, thro' *the offering of the body of Jeſus Chriſt* once for all. *Rom.* 8. 34. ------Who alſo *maketh interceſſion* for us.

(*o*) *Luke* 1. 32, 33. The Lord God ſhall give *unto him the throne of his Father David*, and he ſhall *reign* over the houſe of Jacob for ever, and of *his kingdom* there ſhall be no end. 1 *Cor.* 15. 25, 26. He *muſt reign* till he hath put all enemies under his feet; the laſt enemy that ſhall be deſtroy'd is Death.

Epheſ. 1. 21. whereby, when he hath ſubdued all our Enemies, he will confer actual, perfect and eternal Happineſs upon us. I believe this Unction, by which he became the true *Meſſias*, was not performed by any material Oyl, but by the Spirit of God, which he received as the (*p*) *Head*, and conveyeth to his *Members*. And in this full acknowledgment I believe in Jeſus Chriſt.

Queſtion.

What do you profeſs when you ſay, His only Son?

Anſwer.

I do profeſs to be fully aſſured of this Aſſertion, as of a moſt certain, infallible and neceſſary truth, That *Jeſus Chriſt*, the Saviour and *Meſſias*,

(*p*) *Col.* 2. 10, 19. Ye are compleat *in him which is the head* of all principality and power, —from which all the body by joints and bands, having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.

is the true, proper, and *natural* (*q*) *Son of God*, begotten of the Subſtance of the Father; which being incapable of diviſion or multiplication, is ſo

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(*q*) *Joh.* 1. 49. Rabbi, thou art the *Son of God*, thou art the King of Iſrael. *John* 11. 27. I believe that thou art the *Chriſt*, *the Son of God*, which ſhould come into the world. *John* 6. 69. We believe and are ſure, that thou art that Chriſt, *the Son of the living God*. *John* 20. 31. We might believe that Jeſus is the Chriſt, *the Son of God*. John 6. 62. What and if ye ſhall ſee *the Son of man* aſcend up *where he was before*. John 6. 33, 51. The bread of God is *he that cometh down from Heaven*. —*I am* the living bread *which came down from Heaven*. John 6. 38. *I came down from Heaven* not to do mine own will, but the will of him that ſent me. 1 *Cor.* 15. 47. The firſt man is of the earth, earthy, the *ſecond man is the Lord from Heaven*. John 16. 28. *I came forth from the father*, and am come into the world; again, I leave the world and go to the father. *John* 8. 58. Verily, verily, I ſay unto you, *before Abraham was, I am*. Col. 1. 15, 16, 17. Who is *the image of the inviſible God*, *the firſt-born* of every Creature: for *by him* were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones or dominions, or principalities, or powers: all things were created *by him*, *and for him*; and *he*

is before all things, and by him all things conſiſt. *John* 1. 1, 2, 3. In the beginning was *the word*, and *the word* was with God, and *the word was God*; the ſame was in the beginning with God. *All things were made by him*, and without him was not any thing made that was made. *Heb.* 3. 4. For *he that built all things is God.* Phil. 2. 6,7. Who being *in the form of God*, thought it not robbery to be *equal with God.* Rev. 2. 8. Theſe things, ſaith *the firſt* and the *laſt*, which was dead, and is alive. *Col.* 2. 9. For *in him* dwelleth *all the fulneſs of the Godhead bodily.* 1 Tim. 3. 16. Without controverſie great is the myſtery of Godlineſs: *God was manifeſted in the fleſh*, juſtified in the ſpirit, ſeen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. *Rom* 9. 5. Of whom, as concerning the fleſh, *Chriſt* came, who *is over all, God bleſſed for ever*, Amen. *John* 10. 30, 38. *I and my Father are one.* —The Father is in me, and I in him. 2 *Cor* 4. 4. The glorious goſpel of *Chriſt, who is the image of God.* Heb. 1. 3. Who (Chriſt) being the brightneſs of his glory, and *the expreſs image of his perſon. John* 5. 22, 23. The Father ----hath committed all judgment unto the ſon, that *all men ſhould honour the ſon, even as they honour the father.*

ſo really and totally communicated to him, that he is of the ſame Eſſence with him, *God of God, Light of Light, very God of very God*; and as I aſſert him ſo to be the Son, ſo

do I alſo exclude all other Perſons from that kind of *Sonſhip*, acknowledging none but him to be begotten of God by that proper and natural Generation; and thereby excluding all which are not begotten, as it is a Generation; all which are ſaid to be begotten, and are called Sons, but are ſo only by Adoption, as 'tis natural. And thus I believe in God the Father, and **in Jeſus Chriſt his only Son.**

Queſtion.

What do you aſſent unto when you ſay, **Our Lord?**

Anſwer.

I do aſſent unto this as a certain and infallible truth, taught me by God himſelf, That *Jeſus Chriſt*, the only Son of God, is the *true Jehovah*, who hath that Being which is originally and eternally of its ſelf, and on which all other Beings do eſſentially depend; that by the right of emanation of all things from him, he hath an abſolute, ſupreme and uni-

univerſal Dominion over all things, as God; that as the Son of Man he is inveſted *(r) with all power in Heaven and Earth*; partly Oeconomical, for the compleating our Redemption, and the deſtruction of our Enemies, to

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(r) Mat. 28. 6. Come ſee the place where the *Lord* lay. 1 *Cor.* 8. 6. To us there is but one God, and one *Lord* Jeſus Chriſt. 1 *Cor.* 2. 8. They would not have crucified *the Lord* of glory. *Rev.* 19. 16. And he hath on his veſture, and on his thigh a name written, King of Kings and *Lord of Lords.* John 1. 3. All things were made *by him*, and without *him* was not any thing made that was made. *John* 20. 28. Thomas anſwered and ſaid, unto him, *my Lord* and my God. *Rom.* 14. 9. To this end Chriſt both died and roſe, and revived, that he might *be Lord*, both of the dead and living. *Mat.* 28. 18. And Jeſus came and ſpake unto them, ſaying, *all power* is given *unto me* in heaven and in earth. *Epheſ.* 1. 20, 21, 22. Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand, in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this World, but alſo in that which is to come, and hath put all things *under his feet*, and gave him to be *the head* over all things to the Church.

to continue to the end of all things, and then to be reſigned to the Father; partly conſequent unto the union, or due unto the Obedience of his Paſſion, and ſo eternal as belonging to that Kingdom which ſhall have no end. And tho' he be thus Lord of all things, by right of the firſt Creation, and conſtant preſervation of them, yet is he more peculiarly the Lord of us, who by Faith are conſecrated to his Service: For through the work of our Redemption he becomes our Lord, both by the right of Conqueſt and of Purchaſe; and making us the Sons of God, and providing heavenly *(s)* Manſions for us, he acquires a farther Right of Promotion, which conſider-

(s) *John* 14. 2, 3. In my Fathers houſe are many manſions; if it were not ſo I would have told you: I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo.

ſidering *the Covenant* we all make *to ſerve* him, is at laſt compleated in the right of *a voluntary Obligation.* And thus I believe in Chriſt our Lord.

Queſtion.

What's the meaning of which was conceived by the Holy Ghoſt?

Anſwer.

I aſſent unto this as a moſt neceſſary and infallible truth, That the only begotten Son of God, begotten by the Father before all Worlds, very God of very God, was conceived and born, and ſo made (*t*) Man, taking to himſelf the human Na-

(*t*) *Heb.* 2. 14, 16, 17. Foraſmuch then as the children are partakers of fleſh and blood, *he alſo himſelf* likewiſe took part of *the ſame*---- for verily he took not on him the nature of Angels; but *he took on him the ſeed of Abraham*; wherefore in all things it behoved him to be made like unto his brethren. 1 *John* 4. 2, 3. Every ſpirit that confeſſeth *Jeſus Chriſt come in the fleſh*, is of God: and every ſpirit that confeſſeth not, that *Jeſus Chriſt is come in the fleſh*, is not of God.

Nature, conſiſting of a Soul and Body, and conjoining it with the Divine, in the Unity of his Perſon. I am fully aſſur'd, That the Word was in this manner made Fleſh, that he was really and truly conceived in the Womb of a Woman, but not after the manner of Men; not by carnal Copulation, not by the common way of human Propagation, but by the ſingular, powerful, inviſible, immediate operation of the *(u)* Holy Ghoſt, whereby a Virgin was, beyond the Law of Nature, enabled to conceive, and that which was con-

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(u) Luke 1. 35. The Angel anſwered and ſaid unto her, *the Holy Ghoſt* ſhall come upon thee, and *the power of the higheſt* ſhall overſhadow thee: therefore alſo, that *holy thing* which ſhall *be born of thee* ſhall be called *the Son of God. Mat.* 1. 18, 20. The birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found *with Child of the Holy Ghoſt.* —Joſeph thou Son of David, fear not to take unto thee Mary thy Wife: for that which is conceived in her *is of the Holy Ghoſt.*

conceived in her was originally and compleatly Sanctified. And in this latitude I profeſs to believe in Jeſus Chriſt, **which was conceived by the holy Ghoſt.**

Queſtion,

What do you declare to believe when you ſay, **born of the Virgin Mary?**

Anſwer.

I do with the greateſt aſſurance believe that there was a certain *(w)* Woman, known by the Name of *Mary*, eſpouſed unto *Joſeph of Nazareth*, which before and after her Eſpouſals was *a pure and unſpotted Virgin*, and

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(w) Gen. 3. 15. The ſeed of the Woman ſhall bruiſe the Serpents head. *Jer.* 31. 22. The Lord hath created a new thing in the earth, a woman ſhall compaſs a man. *Iſaiah* 7. 14. A Virgin ſhall conceive and bear a ſon, and ſhall call his name Immanuel. *Luke* 1. 27. The angel Gabriel was ſent from God *to a Virgin eſpouſed to a man whoſe name was Joſeph. Luke* 1. 34. How ſhall this be, ſeeing *I know not* a man? *Luke* 1. 42. *Bleſſed* art thou among women, and *bleſſed* is the fruit of thy womb.

and being, and continuing in the *ſame Virginity*, did, by the immediate operation of the Holy Ghoſt, conceive within her Womb the only begotten Son of God, and after the natural time of other Women (*x*) brought him forth as her firſt-born Son, continuing ſtill a moſt pure and immaculate Virgin, whereby the Saviour of the World was born of a Woman under the Law, without the leaſt pretence of any original Corruption, that he might deliver us from the guilt of Sin; born of that Virgin which was of the Houſe and Lineage of *David*, that he might ſit upon his Throne and Rule for evermore.

Queſtion.

What do you intend when you ſay, ſuffered?

Anſ.

(*x*) *Luke* 2. 6, 7. The days were accompliſhed that ſhe ſhould be delivered; and ſhe *brought forth her firſt-born ſon.*

Anſwer.

I am really perſwaded within my ſelf, and do make a ſincere profeſſion of this, as a moſt neceſſary, certain and infallible Truth, That the only-begotten Son of God, begotten of the Father, and of the ſame Eſſence with the Father, did for the Redemption of Mankind really and truly *(y) ſuffer*; not in his *Divinity*, which was

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(y) Mark 9. 12. It is written of the Son of man that he muſt *ſuffer* many things, and be ſet at naught. 1 *Pet.* 1. 10, 11. The prophets have enquired and ſearched diligently, —ſearching what or what manner of time the ſpirit of Chriſt which was in them did ſignify when it teſtified before-hand *the Sufferings* of Chriſt. *Iſaiah* 53. A man of *ſorrows* and acquainted with *grief*, *oppreſſed* and *afflicted*, *wounded* and *bruiſed*, brought to the *ſlaughter*, and *cut off out* of the land of the living. *Act* 4. 27, 28. Of a truth againſt thy holy child *Jeſus*, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles and the People of *Iſrael*, were gathered together; for to do whatſoever thy hand and thy counſel determined before to be done. *Acts* 26. 22, 23. I continue unto this day witneſſing both to ſmall and great, ſaying none other things than thoſe which the Prophets and Moſes did ſay ſhould

come: that *Chriſt ſhould ſuffer. Luke* 24. 25, 26. O fools, and ſlow of heart, to believe all that the Prophets have ſpoken! ought not *Chriſt* to have *ſuffer'd* theſe things, and to enter into his glory? *Acts* 3. 18. Thoſe things which God before had ſhew'd by the mouth of all his Prophets, that *Chriſt* ſhould *ſuffer* he hath ſo fulfill'd.

was impaſſible, but in his (*z*) *Humanity*, which in the Days of his Humiliation was ſubject unto our Infirmities; That as he is a perfect Redeemer of the whole Man, ſo he was a compleat ſufferer in the whole; in his Body, by ſuch dolorous Infirmities as ariſe internally from human Frailties, and by ſuch Pains as are inflicted by external Injuries; in his (*a*) Soul, by fearful Apprehenſions, by unknown Sorrows, by Anguiſh unexpreſſible. And thus I believe our Saviour ſuffer'd.

Queſt.

(*z*) 1 *Pet.* 4. 1. *Chriſt* hath *ſuffer'd* for us in the *fleſh.* 1 *Pet.* 3. 18. *Chriſt* alſo hath once *ſuffered* for ſins, ——being put to death in *the fleſh*, but quickned in the ſpirit.

(*a*) *Mat.* 26. 38. My *ſoul* is exceeding *ſorrowful* even unto death!

Queſtion.

What do you underſtand when you ſay, ſuffered under Pontius Pilate?

Anſwer.

I am fully perſwaded of this truth, as beyond all poſſibility of contradiction, That in *the fulneſs of time* God ſent his Son, and that the eternal Son of God, ſo ſent by him, *did ſuffer* for the Sins of Men, after the fifteenth Year of *Tiberius* the Roman Emperor, and before his Death, in the time of *Pontius* (*b*) *Pilate* the *Cæſarean* Procurator of *Judæa*; who, to pleaſe the Nation of the *Jews*, did condemn him whom he pronounced innocent, and delivered him, according to the cuſtom of that Empire, and in order to the fulfilling of the Propheſies, to die a painful and ſhameful Death upon the *Croſs*.

(*b*) *Mark* 15. 15. And ſo *Pilate* willing to content the people, releaſed Barabbas unto them, and delivered *Jeſus* when he had ſcourged him to be *crucified*.

And this is what I underſtand when I ſay, **ſuffered under Pontius Pilate.**

Queſtion.

What do you profeſs when you ſay, **was crucified?**

Anſwer.

I do profeſs that I am really perſwaded, and fully ſatisfied, that the only-begotten and eternal Son of God *Chriſt Jeſus*, that he might cancel the hand-writing which was againſt us, and take off the Curſe which was due unto us, did take upon him the (*c*) form of a Servant, and in that form did willingly and chearfully ſubmit himſelf unto the falſe Accuſation of the *Jews*, and unjuſt Sentence of *Pilate*, by which he was condemn'd, according to the *Ro-*

man

(*c*) *Phil.* 2. 7. He made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of men.

man Cuſtom, to (*d*) the Croſs; and upon that did ſuffer ſervile Puniſhment of the greateſt acerbity, enduring the pain, and of the greateſt ignominy, (*e*) deſpiſing the Shame. And this I profeſs when I ſay, I believe in **Chriſt crucified.**

(*d*) *Zech.* 12. 10. They ſhall look upon me whom they have *pierc'd*. *Pſal.* 22. 17. They *pierced* my hands and my feet. *Joh.* 19. 16, 17, 18. And they took *Jeſus* and led him away; and he bearing his *Croſs* went forth into a place called the place of a Skull, which is called in the Hebrew Golgotha, where they *crucified* him. *John* 20. 25. But he (*Thomas*) ſaid unto them, Except I ſhall ſee in his hands *the print of the nails*, and put my finger *into the print of the nails*, and thruſt my hand *into his ſide*, I will not believe. *Phil.* 2. 8. He humbled himſelf, and became obedient unto death, even the death of the *Croſs*.

(*e*) *Heb.* 12. 2. Looking unto Jeſus the author and finiſher of our faith; who for the joy that was ſet before him, endured the *Croſs*, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

Queſtion.

What is your meaning when you ſay, Dead?

Anſwer.

I do really and truly aſſent unto this, as a moſt infallible and fundamental Truth, That the only-begotten and eternal Son of God, for the working out of our Redemption, did in our Nature, which he took upon him, (*f*) *really and truly die*, ſo as by the force and violence of thoſe torments which he felt, his Soul was actually ſeparated from his Body; and altho' neither his Soul nor Body was ſeparated from his Divinity, yet the Body bereft of his Soul was left with-

(*f*) 1 *Cor.* 15. 3. *Chriſt died* for our ſins according to the Scriptures. 1 *Cor.* 5. 7. *Chriſt* our Paſſover is *ſacrificed* for us. *Rom.* 6. 3. Know ye not that ſo many of us as were baptiſed into *Jeſus Chriſt* were baptiſed into his *death?* 1 *Cor.* 11. 26. As often as ye eat this bread, and drink this cup, ye do ſhew the *Lord's death* till he come. *Mark* 15. 37. And Jeſus cried with a loud voice, and gave *up the ghoſt*.

without the leaſt vitality. And this is my meaning, when I ſay, I believe in Jeſus Chriſt crucified and **dead.**

Queſtion.

What do you intend when you ſay, **and buried?**

Anſwer.

(*g*) I believe the only-begotten and eternal Son of God, for the confirmation of the truth of his Death already paſt, and the verity of his Reſurrection from the dead ſuddenly to follow, had his Body, according to the cuſtom of the *Jews*, prepared for a Funeral, bound up with linen Cloths, and laid in Spices; and after that accuſtomed preparation, depoſited in a Sepulchre hewn out of a Rock, in which never Man was laid before, and by rolling of a Stone unto the Door thereof, entombed there. This I intend when I ſay, I believe Chriſt **was buried.**

(*g*) *Mat.*

(g) *Mat.* 12. 40. For as Jonas was three days and three nights in the whales belly; ſo ſhall the ſon of man be three days and three nights in the heart of the earth. *Pſal.* 16. 10, 11. My fleſh alſo ſhall reſt in hope, for why, thou ſhalt not leave my Soul in hell; neither ſhalt thou ſuffer thy holy one to ſee corruption. *Mat.* 27. *Mark* 15 *Luke* 23. *John* 19. There came a rich man of *Arimathea*, named *Joſeph*, an honourable counſellor, a good man and a juſt, who alſo himſelf waited for the kingdom of God, being a diſciple of *Jeſus*, but ſecretly, for fear of the Jews, *this* Joſeph came and went in boldly unto Pilate, and beſought him that he might take away the body of *Jeſus*. And Pilate gave him leave, and commanded the body to be delivered: he came therefore and took the body of *Jeſus*. *Joh.* 3. 1, 10. *Joh.* 19. 39, 40. *Beſide* there came alſo *Nicodemus*, which at the firſt came to *Jeſus* by night, a man of the Phariſees, a ruler of the Jews, a maſter of Iſrael; *this Nicodemus came* and brought a mixture of myrrh, and aloes, about an hundred pound weight. Then took they the body of *Jeſus*, and wound it in linen cloths, with the ſpices, as the manner of the *Jews* is to bury. *John* 19. 41. *Mat.* 27. *Mark* 15. In the place where he was *crucified* was a garden, and in the garden a new ſepulchre, wherein never Man was laid, which *Joſeph* had hewn out of the rock for his own tomb: there laid they *Jeſus*, and rolled a great ſtone to the door of the ſepulchre.

Queſt.

Queſtion.

What do you profeſs when you ſay, **he deſcended into Hell?**

Anſwer.

I give a full and undoubting aſſent unto this as to a certain Truth, That when all the ſufferings of *Chriſt* were *finiſhed* on the Croſs, and his Soul was ſeparated from his Body, tho' his Body were dead yet his Soul died not, and though it died not, yet it underwent the Condition of the Souls of ſuch as die; and being he died in the ſimilitude of a Sinner, his Soul went to the (*h*) place where the Souls of Men are kept who die for their Sins, and ſo did wholly undergo the Law of Death: But becauſe there was no Sin in him, and he

(*h*) *Epheſ.* 4. 9. Now that he aſcended, what is it but that he *deſcended* firſt into the lower parts of the earth? 1 *Pet.* 3. 18, 19. *Chriſt* was put to death in the fleſh, but quickned in the Spirit: by which alſo he went and preached unto the ſpirits in priſon.

had fully ſatisfied for the Sins of others which he took upon him, therefore as God ſuffered not his (*i*) Holy one to ſee Corruption, ſo he left not his Soul in Hell, and thereby gave ſufficient ſecurity to all thoſe who belong *to Chriſt* of never coming under the Power of Satan, or ſuffering in the flames prepared for the Devil and his Angels.

Queſtion.

What is your meaning when you ſay, **the third day he roſe again from the dead?**

Anſ-

(*i*) *Acts* 2. 25, 26, 27. David ſpeaketh concerning him: I foreſaw the Lord always before my face; for he is on my right hand, that I ſhould not be moved. Therefore did my Heart rejoice, and my tongue was glad: moreover alſo my fleſh ſhall reſt in hope; becauſe thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thine holy one to ſee corruption. 30, 31. ——Therefore being a prophet. —He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in Hell, neither his fleſh did ſee corruption. *Heb.* 2. 14. That through death *he might deſtroy him* that had the power of death, that is, *the Devil.*

Anſwer.

I freely and fully aſſent unto this as a Truth of infinite certainty, and abſolute neceſſity, That the eternal Son of God, who was crucified and died for our Sins, did not long continue in the ſtate of Death, but by his infinite power did revive and (*k*) raiſe

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(*k*) *Mat.* 12. 40. As Jonas was three days and three nights. *&c.* *Mat.* 27. 63. After *three days* I will *riſe* again. *Acts* 10. 40,41. Him (*Jeſus*) God raiſed up *the third day*, and ſhew'd him openly, not to all the people, but unto witneſſes choſen before of God, even *to us* who did *eat and drink* with him after he *roſe* from the dead. 1 *Cor.* 15. 4, 5, 6. He *roſe* again *the third day* according to the ſcriptures; and was ſeen of Cephas, then of the twelve: after that he was ſeen of above five hundred brethren at once. *Acts* 1. 3. To whom (*his Apoſtles*) he ſhew'd himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days. *John* 2. 19, 21. Deſtroy this temple, and *in three days* I will *raiſe* it up: —But he ſpake of the temple of his body. *John* 5. 21. For as the father *raiſeth* up the dead, and quickneth them; even ſo *the ſon quickneth whom he will.* *Joh.* 10. 17, 18. *I lay down my life that I might take it again:* no man taketh it from me, but I lay it down of my ſelf: *I have power to lay it down, and I have power to take it again.*

raiſe himſelf by reuniting the ſame Soul which was ſeparated to the ſame Body which was buried, and ſo roſe the ſame Man: And this he did the third Day from his Death; ſo that dying on *Friday*, the ſixth Day of the Week, the Day of the preparation of the *Sabbath*, and reſting in the Grave the *Sabbath-day*, on the Morning of the firſt Day of the Week he returned unto Life again, and thereby conſecrated the weekly revolution of that firſt Day to a (*l*) Religious obſervation until his coming again.

Queſt.

(*l*) *John* 20. 19. The ſame day *(on which Chriſt roſe from the dead)* at evening, being *the firſt day of the week*, the diſciples were aſſembled for fear of the Jews. *John* 20. 26. After *eight days again* his diſciples were within, and Thomas with them. *Acts* 20. 7. Upon *the firſt day of the week*, when the diſciples came together to break bread, Paul preached unto them. 1 *Cor.* 16. 2. Upon *the firſt day of the week* let every one of you lay by him in ſtore, as God hath proſpered him. *Rev.* 1. 10. I was in the ſpirit on *the Lord's-day*.

Queſtion.

What is your Faith when you ſay, **he aſcended into Heaven?**

Anſwer.

I am fully perſwaded, That the only-begotten and eternal Son of God, after he roſe from the dead, did with the ſame Soul and Body with which he roſe, by a true and (*m*) local Tranſlation convey himſef from the Earth on which he lived, through all the Regions of the Air, through all the Cœleſtial Orbs, until he

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(*m*) *Pſal.* 68. 18. Thou haſt *aſcended* on high, thou haſt led captivity captive: thou haſt received gifts for men. *Luke* 24. 50, 51. And he lift up his hands and bleſſed them: and it came to paſs while he bleſſed them, he was parted from them, and *carried up* into Heaven. *Acts* 1. 9, 10, 11. And when he had ſpoken theſe things, while they beheld, he was *taken up*, and a cloud received him out of their ſight: And while they looked ſtedfaſtly toward heaven, as *he went up*, behold two men ſtood by them in white apparel, which alſo ſaid, ye men of Galilee, why ſtand ye gazing up into heaven? this ſame *Jeſus* which is *taken from you into heaven*, ſhall ſo come in like manner as ye have ſeen *him go into heaven.*

he came unto the Heaven of Heavens, the moſt glorious preſence of the Majeſty of God.

Queſtion.

What do you aſſent unto when you ſay, **and ſitteth at the right hand of God the Father Almighty?**

Anſwer.

I aſſent unto this as a moſt infallible and neceſſary Truth, That *Jeſus Chriſt* aſcending into the higheſt heavens, after all the troubles and ſufferings endured here for our Redemption, did reſt in everlaſting Happineſs; he which upon earth, had not a place to lay his head, did take up a perpetual Habitation there, and *(n)* ſit down upon the Throne of God,

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(*n*) *Pſal.* 110. 1. The Lord ſaid unto my Lord *ſit thou on my right hand* until I make thine enemies thy footſtool. *Luke* 22. 69. Hereafter ſhall the ſon of man *ſit on the right hand* of the power of God. *Mark* 16. 19. He was received up into heaven, and *ſate on the right hand of God.* Eph. 1. 20. God raiſed him from the dead, and *ſet him at his own right hand* in the heavenly places,

1 *Pet.* 3. 22. Jeſus Chriſt, who is gone into heaven, and *is on the right hand of God.* *Heb.* 1. 3. When he had by himſelf purged our ſins, *ſate down on the right hand* of the majeſty on high. *Heb.* 8. 1. We have ſuch an high-prieſt, who is *ſet on the right hand* of the throne of the majeſty in the heavens.

God, as a Judge, and as a King, according to his Office of Mediatour, unto the end of the World, according to that which he merited by his Mediatourſhip, to all Eternity; which *hand of God the Father almighty*, ſignifieth an *(o)* Omnipotent power, able to do all things without any limitation, ſo they involve not a contradiction, either in themſelves, or in relation to his Perfections.

Queſt.

(o) Job 42. 2. I know that thou canſt do every thing. *Mark* 10. 27. With men it is impoſſible but not with God; for with God all things are poſſible.

Queſtion.

What are you perſwaded of when you ſay, **from thence he ſhall come to judge the Quick and the Dead?**

Anſwer.

I am fully perſwaded of this, as of an infallible and neceſſary truth, That the eternal Son of God, in that humane Nature in which he died, and roſe again, and aſcended into heaven, ſhall certainly *(p)* come from the ſame Heaven, into which he aſcended, and at his coming ſhall gather together all thoſe which ſhall be then alive, and all which ever lived and ſhall be before that Day dead: when cauſing them all to ſtand before his Judgment-ſeat, he ſhall judge them all according to their Works done in the Fleſh; and paſſing the Sentence of Condemnation upon all the Reprobates, ſhall deliver them to be tormented with the Devil and his Angels, and pronouncing the Sentence of abſolution upon all the Elect, ſhall Tranſlate them into his glorious

(*p*) *Acts* 10. 42. It is he which was ordained of God to be *the judge of quick and dead.* 2 *Tim.* 4. 1. I charge thee therefore before God, and *the Lord Jeſus Chriſt*, who ſhall *judge the quick and the dead* at his appearing. 1 *Pet.* 4. 5. Who ſhall give account *to him* that is ready *to judge the quick and the dead.* *Acts* 1. 11. This ſame *Jeſus* which is taken up from you into heaven, ſhall ſo *come in like manner as ye have ſeen him go into heaven.* 1 *Theſſ.* 4. 16. For *the Lord himſelf ſhall deſcend from heaven* with a ſhout, with the voice of the archangel, and with the trump of God. *Mat.* 16. 27. The *ſon of man ſhall come in the glory of his father* with his Angels, and then he ſhall reward every man according to his works. *Heb.* 9. 27. It is appointed unto men once to die, but after this *the judgment.* *Acts* 17. 31. God hath appointed a day in the which he will *judge* the world in righteouſneſs, by *that man* whom he hath ordained. *John* 5. 22. ----- The father judgeth no man, but hath committed *all judgment unto the ſon.* 27---The father hath given him authority to execute *judgment*, becauſe he is the *ſon of man:* v. 28, 29. marvel not at this, for the hour is coming, in the which all that are in the graves ſhall hear his Voice, and ſhall come forth, they that have done good, unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation. *Mat.* 25. 31, 32, 33. When the ſon of man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the throne of his glory: and *before him ſhall be gathered all nations*; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from

from the goats: and he ſhall ſet *the ſheep on his right hand*, but the *goats on his left.* 2 *Cor.* 5. 10. We muſt all appear before the *judgment ſeat of Chriſt*, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

glorious Kingdom, of which there ſhall be no end.

Queſtion.

What do you declare when you ſay, **I believe in the Holy Ghoſt?**

Anſwer.

I freely and reſolvedly aſſent unto this, as unto a certain and infallible Truth, That beſide all other whatſoever, to whom the name of *Spirit* is or may be given, there is one particular and peculiar Spirit, who is truly and properly a Perſon, of a true, real and perſonal Subſiſtence, not a created but uncreated Perſon, and ſo the true and one

(*q*) eter-

(*q*) eternal God; that tho' he be that God, yet he is not the Father nor the Son, but the Spirit of the Father and the Son, the third Perſon in the bleſſed Trinity, proceeding from the (*r*) Father and the (*s*) Son: I believe this infinite and eternal Spirit to be not only of perfect and indefectible Holineſs in himſelf, but alſo to be the immedi-

E ate

(*q*) *Acts* 5. 3, 4. Ananias why hath Satan filled thine heart to lie to *the holy Ghoſt?* —Why haſt thou conceived this thing in thine heart? thou haſt not lied unto men but *unto God.* *Mat.* 28. 19. Go ye therefore and teach all nations, baptiſing them in the name of the Father, and of the Son, and of *the holy Ghoſt.* 1 *John* 5. 7. There are three that bear record in heaven, the father, the word and *the Holy Ghoſt*: and *theſe three are one.*

(*r*) *John* 15. 26. When the comforter is come whom I will ſend unto you from the Father, even *the ſpirit of truth*, which *proceedeth from the father*, he ſhall teſtifie of me.

(*s*) *Gal.* 4. 6. Becauſe ye are ſons, God hath ſent forth *the ſpirit of his ſon* into your hearts *Rom.* 8. 9. Now if any man have not *the ſpirit of Chriſt*, he is none of his.

ate cauſe of *(t)* all Holineſs in us, revealing the pure and undefiled will of God, inſpiring the bleſſed Apoſtles, and inabling them to lay the Foundation, and by a perpetual ſucceſſion to continue the Edification of the Church, illuminating the underſtandings of particular Perſons, rectifying their Wills and Affections, renovating their Natures, uniting their Perſons unto Chriſt, aſſuring them of the adoption of Sons, leading them in their Actions, directing them in their Devotions, by all ways and means purifying and ſanctifying their Souls and Bodies, to a full

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(t) John 16. 13. When *the ſpirit of truth* is come he will guide you into all truth. *Tit.* 3. 5. According to his mercy he ſaved us, by the waſhing of regeneration, and *renewing of the holy Ghoſt.* 1 *Cor.* 6. 11. But ye are waſhed, but ye are juſtified in the name of the Lord Jeſus, and *by the ſpirit of our God. Rom.* 8. 14. As many as are led *by the ſpirit of God* they are the ſons of God. 2 *Cor.* 13. 14. The grace of our Lord Jeſus Chriſt, and the love of God, and *the communion of the Holy Ghoſt* be with you all. Amen.

a full and eternal Acceptation in the ſight of God: In this manner is that Spirit Holy. And thus **I Believe in the holy Ghoſt.**

Queſtion.

What do you mean when you ſay, **the Holy Catholick Church?**

Anſwer.

I am fully perſwaded, and make a free Confeſſion of this, as of a neceſſary and infallible Truth, That *Chriſt* by the preaching of the Apoſtles, did gather unto himſelf a (*u*) Church, conſiſting of thouſands of believing Perſons, and numerous Congregations, to which he daily added ſuch (*w*) as ſhould be ſaved, and will ſucceſſively and daily add unto the ſame unto the end of the World: ſo that by the virtue of his all-ſufficient promiſe, I am aſ-

(*u*) *Mat.* 16. 18. Upon this rock will I build *my Church*, and the gates of hell ſhall not prevail againſt it. *Acts* 2. 41. And the ſame day there were *added unto them* about three thouſand ſouls.

(*w*) —— 47. And the Lord *added to the Church daily* ſuch as ſhould be ſaved.

ſured that there was, hath been hitherto, and now is, and hereafter ſhall be ſo long (*x*) as the Sun and Moon endure, a *Church of Chriſt*, (*y*) one and the ſame. This Church I believe in general (*z*) *holy* in reſpect of the Author, End, Inſtitution and Adminiſtration of it; particularly in the Members, here I acknowledge it really,

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(*x*) *Mat.* 28. 20. Lo, I am with you *alway*, *even unto the end of the world.*

(*y*) 1 *Cor.* 3. 11. For *other foundation* can no man lay, *than* that is laid, which is *Jeſus Chriſt*. *Epheſ.* 4. 5. There is *one Lord*, and one *faith*, and one *baptiſm*. 1 *Cor.* 10. 17. For we being many are *one bread*, and *one body*, for we are all partakers of that *one bread*.

(*z*) *Epheſ.* 5. 25, 26, 27. *Chriſt* loved the *Church*, and gave *himſelf* for it, that he might *ſanctifie* and cleanſe it, by the waſhing of water, by the word, that he might preſent it to himſelf a glorious *Church*, not having ſpot, or wrinkle, or any ſuch thing, but that it ſhould *be holy* and without blemiſh. *Epheſ.* 1. 22, 23. And hath put all things under his feet, and gave him to be *the head* over all things *to the Church*, which is *his body*, the fulneſs of him that filleth all in all. 1 *Tim.* 3. 15. *The Church* of the living God, the pillar and ground of *truth*.

ly, and in the ſame hereafter perfectly *Holy*. I look upon this Church not like that of the *Jews*, limited to one People, confined to one Nation, but by the appointment and command of *Chriſt*, and by the efficacy of his aſſiſting Power, to be diſſeminated through all (*a*) Nations, to be extended through all places, to be propagated to all Ages, to contain in it all Truths neceſſary to be known, to exact abſolute obedience from all Men to the Commands of *Chriſt*, and to furniſh us with all Graces neceſſary to make our Perſons acceptable, and our Actions well-pleaſing in the

(*a*) *Pſal.* 2. 8. I will give *the heathen* for thine inheritance, and *the uttermoſt parts of the earth* for thy poſſeſſion. *Mark* 16. 15. Go ye into *all the world*, and preach the Goſpel to *every creature*. *Luke* 24. 47. That repentance and remiſſion of ſins ſhould be preached in his name *among all nations*, beginning at *Jeruſalem*. *Rev.* 5. 9. Thou waſt ſlain, and haſt redeemed us to God by thy blood, out of *every kindred*, and *tongue*, and *people*, and *nation*,

ſight of God. And thus **I believe the holy Catholick Church.**

Queſtion.

What do you intend when you ſay, **The Communion of Saints?**

Anſwer.

I am fully perſwaded of this as of a neceſſary and infallible Truth, that ſuch Perſons as are *truly* (*b*) *ſanctified* in the Church of *Chriſt*, while they live among the crooked Generations of Men, and ſtruggle with all the Miſeries of this World, have (*c*) fellowſhip with *God the Father*, *God the Son*, and (*d*) *God the Holy Ghoſt*, as

(*b*) 1 *Cor.* 1. 2. Unto the Church of God which is at Corinth, to them *that are ſanctified in Chriſt Jeſus*, called to be *Saints*. Rom. 1. 7. To all that be at Rome, *beloved of God*, called to be *Saints*.

(*c*) 1 *John* 1. 3. Our *fellowſhip* is with the *father* and with his *ſon Jeſus Chriſt*. John 14. 23. If a man love me he will keep my words, and my father will love him, and *we will come unto him*, and *make our abode with him*.

(*d*) 1 *Cor.* 3. 16. Know ye not that ye are the temple of God, and that *the ſpirit of God dwelleth in you?*

as *dwelling* with them, and taking up *their Habitations in them*: that they partake of the Care and Kindneſs of the bleſſed Angels, who take delight in the (*e*) miniſtration for their benefit; that beſide the external Fellowſhip which they have in the Word and Sacraments, with all the Members of the Church, they have an intimate Union and Conjunction with all the Saints on Earth as the living (*f*) Members of *Chriſt*; nor is the Union ſeparated by the death of any, but as *Chriſt* in whom they live, is the Lamb ſlain from the foundation of the World, ſo

(*e*) *Heb.* 1. 14. Are they not all *miniſtring ſpirits*, ſent forth to *miniſter for them who ſhall be heirs of ſalvation?*

(*f*) 1 *Cor.* 12. 26, 27. And whether *one member ſuffer, all the members ſuffer* with it, or *one member be honoured, all the members rejoice with it.* Now, ye are the body of Chriſt, and *members* in particular. *Epheſ.* 2. 19. Now therefore ye are no more ſtrangers and foreigners, but *fellow citizens with the Saints*, and of *the houſhold of God.*

have they (*g*) fellowſhip with all the Saints which from the death of *Abel* have ever departed in the true Faith and Fear of God, and now enjoy the preſence of the Father, and follow the (*h*) Lamb whitherſoever he goeth. And thus I believe **the communion of Saints.**

Queſtion.

What do you acknowledge when you ſay, **the Forgiveneſs of Sins?**

Anſwer.

I do freely and fully acknowledge, and with unſpeakable Comfort embrace

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(*g*) *Heb.* 12. 22, 23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels. To *the general aſſembly and Church of the firſt-born which are written in Heaven,* and to God the Judge of all, and to *the ſpirits of juſt men made perfect.*

(*h*) *Rev.* 7. 14. 15. Theſe are they which came out of great tribulation, and have waſhed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God, and ſerve him day and night in his temple: and *he that ſitteth on the throne ſhall dwell among them.*

brace this as a moſt neceſſary and infallible Truth, That whereas every (*i*) Sin is a tranſgreſſion of the Law of God, upon every Tranſgreſſion there remaineth a guilt upon the Perſon of the Tranſgreſſor, and that guilt is an obligation to endure eternal Puniſhment; ſo that all Men being concluded under Sin, they were all obliged to ſuffer the Miſeries of eternal (*k*) Death, it pleaſed God to give (*l*) his Son, and his Son to give (*m*) himſelf to be a ſurety for this Debt,

(*i*) 1 *John* 3. 4. Whoſoever committeth ſin tranſgreſſeth the law, for *ſin is the tranſgreſſion of the law.*

(*k*) *Rom.* 5. 12. Wherefore as by one man ſin entred into the world, *and death by ſin*; and ſo *death paſſed upon all men*, for that all have ſinned. *Rom.* 6. 23. The wages of *ſin is death.*

(*l*) *John* 3. 16. So *God* loved the world that *he gave his only begotten ſon*, to the end that all that believe in him *ſhould not periſh but have everlaſting life.*

(*m*) *Heb.* 9. 26. *Chriſt* once in the end of the world hath appear'd to *put away ſin* by the ſacrifice of himſelf. *Mat.* 26. 28. This is my blood of the new teſtament, which is ſhed for many *for the remiſſion of ſins.*

Debt, and to releaſe us from theſe Bonds; and becauſe without ſhedding (*n*) of Blood there is no remiſſion, he gave his life a Sacrifice for (*o*) Sin, he laid it down as a (*p*) ranſom, even his precious Blood as a (*q*) price, by way of Compenſation and Satisfaction to the Will and Juſtice of God, by which (*r*) propitiation, God, who was by our Sins offended, became (*s*) reconciled, and being ſo, took off our

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(*n*) *Heb.* 9. 22. Almoſt all things are by the law purged *with blood*, and *without ſhedding of blood is no remiſſion.*

(*o*) *Epheſ.* 1. 7. In *Chriſt* we have redemption through his blood for *forgiveneſs of ſins*, according to the riches of his grace.

(*p*) *Mat.* 20. 28. The ſon of man came—to give his life *a ranſom for many.*

(*q*) 1 *Pet.* 1. 18, 19. Ye were not redeemed with *corruptible things —but with the precious blood of Chriſt*, as of a lamb without blemiſh and without ſpot.

(*r*) *Joh.* 2. 1. If any man ſin we have *an advocate* with the father, *Jeſus Chriſt the righteous*, and he is *the propitiation for our ſins.*

(*s*) 2 *Cor.* 5. 19. To wit, that God was in Chriſt *reconciling* the world unto himſelf, not imputing their treſpaſſes unto them.

our Obligation to eternal Puniſhment, which is the guilt of our Sins, and appointed in the Church of *Chriſt* the Sacrament (*t*) of Baptiſm for the firſt Remiſſion, and (*u*) Repentance for the conſtant forgiveneſs of all following Treſpaſſes. And thus I believe **the forgiveneſs of Sins.**

Queſtion.

What are you perſwaded of when you ſay, **the Reſurrection of the Body?**

Anſwer.

I am fully perſwaded of this as of a moſt neceſſary and infallible Truth, That as it is appointed to all Men once

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(*t*) *Mat.* 28. 19. Go ye therefore and teach all nations, *baptizing them*, &c. *Acts* 22. 16. Ariſe and be *baptiz'd* and waſh away thy ſins. *Acts* 2. 38, Repent and *be baptiz'd* every one of you in the name of *Jeſus Chriſt*, *for the remiſſion of ſins.*

(*u*) *Luke* 24. 47. And that *repentance and remiſſion of ſins* ſhould be preached, in his name, through all nations. 1 *John* 1. 9. If we *confeſs our ſins* he is faithful and juſt *to forgive us our ſins* and to cleanſe us from all unrighteouſneſs.

once to die, ſo it is alſo determined that all Men (*w*) ſhall riſe from Death, that the Souls ſeparated from our Bodies are in the hand of God and live, that the Bodies diſſolved into Duſt, or ſcattered into Aſhes, ſhall be recollected in themſelves, and reunited to their Souls, that the ſame fleſh which lived before ſhall be revived, that the ſame numerical Bodies

(*w*) *Job* 19, 26. And though after my skin worms deſtroy my body, yet *in my fleſh ſhall I ſee God.* *Dan.* 12. 2. And many of them that ſleep in the duſt of the earth *ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* *Mat.* 22. 31. As touching *the reſurrection of the dead* have ye not read, that which was ſpoken unto you by God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? *God is not the God of the dead but of the living.* *Acts* 23. 6. Men and brethren, I am a Phariſee, and the ſon of a Phariſee, of the hope and *reſurrection of the dead,* I am called in queſtion. *Rom.* 8. 11. He that raiſed up *Chriſt from the dead* ſhall alſo *quicken our mortal bodies.* *John.* 11. 25. I am the reſurrection and the life, he that believeth in me, though he were dead, yet ſhall he live. *Acts* 26. 8. Why ſhould it be thought a thing incredible with you, *that God ſhould raiſe the dead?*

dies which did fall ſhall riſe, that this reſuſcitation ſhall be (*x*) univerſal, no Man excepted, no Fleſh left in the Grave; that all the Juſt ſhall be (*y*) raiſed to a reſurrection of Life, and all the Unjuſt to a reſurrection of Damnation; that this ſhall be performed at the laſt Day, when the (*z*) Trump ſhall ſound: And thus I believe **the reſurrection of the Body.**

Queſtion.

What do you aſſent unto when you ſay, **and the Life everlaſting?**

Anſ-

(*x*) *Rev.* 20. 13. And *the ſea* gave up *the dead* which were in it, *and death and hell* delivered up *the dead* which were in them, and they were judged every man according to their works.

(*y*) *John* 5. 28, 29. The hour is coming in the which all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good *to the reſurrection of life*, and they that have done evil *to the reſurrection of damnation*.

(*z*) 1 *Theſſ.* 4. 16. The Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of an Archangel, and with the *trump of God*.

Anſwer.

I do fully and freely aſſent unto this, as unto a moſt neceſſary and infallible Truth, That *the* (*a*) *unjuſt* after their Reſurrection and Condemnation ſhall be *tormented* for their Sins in Hell, and ſhall ſo be continued *in* (*b*) *torments for ever*, ſo as neither the Juſtice of God ſhall ever ceaſe to inflict them, nor the Perſons of the wicked ceaſe to ſub-

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(*a*) *Acts* 24. 15. There ſhall be a reſurrection of the dead, both of *the juſt* and of *the unjuſt*.

(*b*) *Mat.* 25. 41. Depart from me ye curſed into *everlaſting fire*, prepared for the Devil and his Angels. *Mark* 9. 43, 44. It is better for thee to enter into life maim'd, than having two hands to go into hell, into the fire that *never ſhall be quenched*: where the worm *dieth not*, and the *fire is not quenched*. 2 *Theſſ.* 1. 7, 8, 9. The Lord Jeſus ſhall be revealed from heaven with his mighty Angels, in flaming fire taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt: who ſhall be puniſhed with *everlaſting deſtruction*. *Rev.* 14. 10, 11. The ſame ſhall drink of the wine of the wrath of God, which is poured

out without mixture, into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb: and the ſmoak of their torment aſcendeth up *for ever and ever*, and they have *no reſt day nor night. Rev.* 20. 10. —And ſhall be *tormented day and night for ever and ever. Mat.* 25. 46. And theſe ſhall go away into *everlaſting puniſhment*, but the righteous into *life eternal.*

ſubſiſt and ſuffer them: and that the (*c*) *Juſt*, after their Reſurrection and Abſolution, ſhall, as the bleſſed of the Father, obtain the Inheritance, and as the Servants of God enter into their Maſters joy, freed from all poſſibility of Death, Sin and Sorrow, filled with all conceivable and

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(*c*) 1 *Pet.* 1. 4. —— An *inheritance incorruptible* and undefiled, that *fadeth not away*, reſerved in heaven for us. *Mat.* 25. 34. Come ye bleſſed of my father *inherit* the kingdom prepared for you from the foundation of the world. *Rev.* 21. 4. And God ſhall wipe away all tears from their eyes, and there ſhall be no more *death*, neither *ſorrow*, nor *crying*, neither ſhall there be any more *pain*; for the former things

are paſſed away. 22. 5. —And *they ſhall reign for ever and ever.* *Rom.* 6. 23. The gift of God is *eternal life* through Jeſus Chriſt our Lord. *John* 5. 24. He that heareth my word, and believeth on him that ſent me, *hath everlaſting life.* 2 *Cor.* 5. 1. We have a building of God, an houſe not made with hands, *eternal* in the heavens. *Pſal.* 16. 11. Thou wilt ſhew me the path of life: in thy preſence is fulneſs of joy, at thy right hand there are *pleaſures for evermore.* 1 *Cor.* 2. 9. Eye hath not ſeen, nor ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him.

and inconceivable fulneſs of Happineſs, confirmed in an abſolute ſecurity of an eternal Enjoyment, and ſo they ſhall continue with God, and with the Lamb for evermore. And thus I believe **the life everlaſting.**

FINIS.